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Sergeant Ernie Simpson, 40, an Okanagan from Vinfield, B.C., checks the serviceability of a motor vehicle in company of Private Dolphus L'Hirondelle, 28, a Cree from Lac Ste-Anne, Alta. Sgt. Simpson is a mechanic supervisor with the Royal Canadian Electrical Mechanical Engineers and Pte. L'Hirondelle a transport operator with the Royal Canadian Army Service Corps. They are both serving with No. 13 Transport Company at Canadian Forces Base, Edmonton.

—Canadian Forces Photo

Saskatchewan Considers Position

Provincial Government Negotiates To Assume Responsibility

Negotiations are under way for the province to assume responsibility for Indians, Saskatchewan Welfare Minister Dave Boldt said in the legislature, some weeks ago.

"Under the British North America Act, Canada's native Indians on reservations are the direct responsibility of the federal government," he said.

"However, the time has come for the province to provide the same service for these people as it does for other residents of Saskatchewan."

Primary needs of the Indians were housing, family and child welfare services, Mr. Boldt said.

On the department's child welfare programs, Mr. Boldt said one increasing difficulty was to find protection for Indian and Metis children.

"Adoption homes for these chil-

dren are difficult to find and foster homes are limited. Finding homes for these children is the most serious challenge that confronts us in our child welfare work."

Turning to another branch of welfare operations, Mr. Boldt said there was a need to improve probation service for ex-convicts.

"Serious consideration should be given to amendments to the Criminal Code to give magistrates more discretionary power. More youthful offenders could be placed on probation and given the supervision they need while rehabilitating themselves in the community."

He said up to 40 per cent of the inmates in Saskatchewan jails were of Indian ancestry.

"Indians suffer most from social disadvantages and lack of educational opportunities in our society," he said.

Education Research Project

The Canadian Research Centre for Anthropology in cooperation with the Oblate Indian-Eskimo Commission is sponsoring a research project among the Saskatchewan population.

Rev. Arthur Carriere, OMI, of the Winnipeg Bosco Centre, a graduate student in Sociology at the University of Minnesota, conducts the project which begins early this month till the end of June.

The purpose of the research is to find the opinion of Indian parents in the matter of type of education desired for their children. Specifically the type of school: residential, day or joint school. It will also reveal a relation to cultural factors involved in the choices made.

This research is sponsored by the Research Centre and the Oblate Commission, independently of any participation by Indian Affairs.

It is hoped that other researchers will follow in the same area of concern to establish the potential academic achievement of each group of students.

The report will be published in the fall and distributed to the members of the Oblate Commission, school principals and missionaries.

C.L.C. Urges Social Justice

Delegates to the sixth constitutional convention of the Canadian Labor Congress in Winnipeg, April 26, approved a resolution calling for immediate steps by governments to assure social and economic justice for Indians, Eskimos and Metis.

They asked for decent housing, proper health and sanitation facilities and adequate educational and job opportunities be made possible through government help.

The resolution also sought strengthening of federal and provincial administrative machinery to enforce and further develop existing protective machinery.

INDIAN RECORD

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Book Review

Ethnic Groups Distinguished In Comprehensive Study

James H. Howard, *THE PLAINS-OJIBWA OR BUNGL*. Anthropological Papers No. 1, South Dakota Museum, University of South Dakota, Vermillion, S.D., iv, 165 pp., 40 plates, 1965, \$5.00.

There has been a strong tendency to lump all those groups with a similar language and who are called Ojibwa, Saulteaux, Chippewa, Bungi, etc., into one group. The name for the group is usually that which the individual prefers or which is most used locally. In Manitoba and Saskatchewan this tends to be Saulteaux, in Ontario it is Ojibway, and in the Northern United States it is Chippewa.

Few anthropologists have stressed that there are enough differences within the group to prove that there are distinct ethnic groups within those who have been bunched together.

Howard makes a strong case for difference on grounds of language, social organization, art, ceremonial and costume. The group in its own language refers to themselves as *NAHKA-WIYINIWAK* (those who speak differently) or *BUNGL*.

The volume makes a detailed study of distribution and population showing the Plains-Ojibwa in Manitoba from roughly the Red River westward, in Saskatchewan and in the northern parts of Montana and North Dakota.

Population figures show 7,000 living in the Turtle Mountain area of North Dakota; 1,000 in the Havre, Montana area; 4,400 in Manitoba on the Gambler, Keeseekoowenin, Long Plain, Peguis, Rolling River, Roseau River, Sandy Bay, Swan Lake and Waywayseecappo reserves; and almost 4,700 in Saskatchewan on the Cote, Fishing Lake, Kahkewistahaw, Keeseekoosew, Key, Kinistino, Muscowequan, Muscowpetung, Nut Lake, Ochapowace, Pasqua, Sakimay, Saulteaux and White Bear reserves.

In the case of two reserves in Saskatchewan and one in Montana, there are parts of other tribes in-

involved. The total population listed is just over 17,000 persons.

Dr. Howard's book follows closely its subtitle, "Hunters and Warriors of the Northern Prairies with Special Reference to the Turtle Mountain Band." Most of his work was done with this group but I know from personal experience that he has visited almost all if not all the group involved.

This document looks at all aspects of Plains-Ojibwa life. The economy of the group is studied, transportation, costume, social structure, kinship, games, warfare, cosmology and beliefs, and ceremonialism, to name some of the more important.

Dr. Howard is very clear in that the Plains-Ojibwa changed almost completely in moving from the Woodlands of the east to the prairies not only in their way of life but in their psychology also. He says, "The fundamental reorientation of Plains-Ojibwa culture achieved in adapting to their new prairie habitat demonstrates the rapidity with which cultures may change in the face of new situations."

This volume is an important contribution to the ethnology of the prairies. The 40 plates are especially useful showing as they do contemporary Plains-Ojibwa life as well as important photographs and paintings from the nineteenth and early twentieth centuries.

Readers will note that the pages are numbered in two ways—for the complete volume and by chapter. This is the result of the chapters having been published earlier in *MUSEUM NEWS* of the South Dakota Museum.

The reviewer recommends this volume as a look at our Plains-Ojibwa groups in a way which is not normally possible unless one is intimately acquainted. There is sufficient correlation with Canadian groups both in the text and the illustrations to be extremely useful to those working with this group in Canada.

Walter Hlady

New Bridge For The Peace River

A new bridge is being built across the Peace River. A second bridge is under construction on the bank of the river. It's the Sagitawa Friendship Centre where Indians and Metis can make a surer entry into the white man's society.

The official opening of the large, frame, three-storey house was held recently. Many months of planning were necessary by a group of interested people in Peace River before the building was moved to its present site and remodeled.

Bishop R. J. Pierce, Anglican bishop of the Diocese of Athabaska, points to the centre as an example of how people of different denominations and races can cooperate to solve social problems.

Bishop Henri Routhier, OMI, Vicar Apostolic of Grouard, is an honorary patron of the centre with Bishop Pierce.

The centre is the product of an awareness by native and white people to the problems the Indians must solve if they are to live and compete in a rapidly changing, industrial society. When the centre is finished, it will have many facilities and offer services badly needed by native people coming into Peace River from the outside. These will include: shower and clothes washing and drying facilities, a sewing-room, recreation room, a place where lectures can be given, an administrative office and some sleeping quarters.

In addition to helping those of Indian origin make the adjustments to town or city life, the centre will provide a medium for the development of native leadership, help to create mutual understanding between the races through educational and recreational programs, create an awareness within the community of the Indians' problems and act as a liaison with other interested groups and agencies.

—C.C.C. Social Welfare Dept.

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AMERICAN INDIAN. Shirley Glubok. Harper and Row, 1964, \$3.95, junior. Indian art, from birch bark etching, through carving, skin painting, basketry, pottery, wampum belts, beadwork, weaving and sand painting. Indians were creating these beautiful and unusual works of art long before Columbus landed.

—Amerindian

Expo Pavilion To Reflect Indian Life

The Indians of Canada Pavilion, Expo '67, is intended to be a genuine statement by the Indians to the people of Canada and the world.

Announcing the March appointment of Andrew Tanahokate Delisle as Commissioner General of the pavilion, Hon. Arthur Laing, Minister of Northern Affairs and National Resources, said: "Chief Delisle's primary responsibility will be to ensure that the Indians of Canada Pavilion will be truly representative of the views and aspirations of the Indians and will give visitors from across Canada and throughout the world a faithful picture of Indian life and culture."

Andrew Delisle, Chief of the Caughnawaga Indian Band Council, will work with a group of administrators, both Indian and white, in conjunction with an Indian Advisory Council for the Indians of Canada Pavilion.

The Council, composed of prominent Indians from all parts of Canada, has the responsibility of advising the Indian Affairs Branch on all matters relating to Indian participation in the Pavilion.

During its first four-day session in Ottawa in March, the Council approved Chief Delisle's appointment, consulted with architects, designers, artists, administrators and others associated with the \$941,000



CHIEF DELISLE

project. The Council approved a preliminary design and discussed some concepts of Indian life that will comprise the story line of the Pavilion.

Members of the Council: Wallace Labllois, Dalhousie, N.B., Chairman; Chief Max Gros-Louis, Village Huron, Que.; James Debassige, West Bay Band, Excelsior, Ont.; Cornelius Bignell, The Pas Reserve, The Pas, Man.; Chief Wilfred Bellegarde, Goodeve, Sask.; Howard Beebe, Blood Indian Agency, Cardston, Alberta; George Manuel, Neskainlith Indian Reserve, Chase, B.C.; Chief Baptiste Cazon, Fort Simpson Band, Fort Simpson, N.W.T.

Also attending, as special consultants, were Indian Artists, Michael Francis, Big Cove, N.B.; Joe Lahd, Pine Falls, Man.; Gerald Tailfeathers, Cardston, Alberta.

Change Of Attitudes Necessary

Education of both Indians and non-Indians is essential if Indian culture is to survive, Bernard Lapierre Assiniwi, a specialist with the Indian affairs branch, said in Winnipeg recently.

Mr. Assiniwi, in an interview, said that impressions Indians were savages before the white man came to North America must be removed.

Mr. Assiniwi, of Cree and French descent, is an actor and former television producer. He is now working with Expo 67 in Montreal.

"The term 'savages' with reference to the Indians must be taken out of history books. After all, wasn't the Indian fighting for his land?"

"Similarly, people of Indian descent must not be ashamed of their blood lines. I have met many young Indian people who, because they may not look like Indians, try to pass themselves off as Ukrainian or something else."

He said Indian culture would die if attitudes by both Indians and others didn't change.

"The last of the Huron people now live on a reserve in Quebec. Not one of them can speak the Huron language, only French. Some Wyandotte Indians from the United States are coming to the reserve to teach these people their own language."

He blamed American movies and television for the misconception of the Indian.

"It has never been proved the Indians ever broke a peace treaty. It was a white man who salted gold in the Black Hills in an attempt to start a gold rush and drive the Indians off in order that he might buy the land, which eventually resulted in the massacre at the Little Big Horn."

There is very little discrimination against Indians in the Maritimes and Quebec, he said.

"It starts in Ontario. I think it is the worst in Alberta. There, a person cannot have a bottle of beer if he looks like he might be Indian."

He said Indians are proud people and want a chance to be proud of their heritage.

"They're not looking for charity and handouts, just a chance to be themselves."

Mr. Assiniwi is on a nation-wide trip interviewing girls of Indian descent who, if selected, would be hostesses at the Indian pavilion during Expo 67.

He said they will be chosen from all bands on the basis of Indian population of the area.

Dr. Kelly's Work To Go On

Family and Friends Hope To Complete Biography

The family and friends of the late Dr. Peter Kelly will make a determined bid to write the biography of the great B.C. Indian leader before September 1967, so it can qualify for a \$5,000 centennial grant.

Dr. Kelly, who died March 2, was awarded the grant by the centennial commission to prepare his autobiography.

He had been working with Robert Orchard, CBC script editor, and has prepared two tapes, one on his early life and one on slavery among coastal Indian tribes.

Dr. Kelly's 75-year-old widow has asked Orchard to do the biography, but Orchard said he is not in a position to decide at this time.

"In any event I will continue to make recordings from other mem-

bers of the family so this will be available," he said.

Dr. Kelly, the voice of west coast Indians for most of his 80 years, was the son of a Haida chief, the first Indian to become president of the B.C. conference of the United Church of Canada and a leader in the Native Brotherhood of B.C.

Rev. Robert Gracey, a United Church minister in Nanaimo, said the history of B.C. will never be complete without a good biography of Dr. Kelly.

"Rev. Hugh McKervill, who did the biography of Dr. George Derby of Bella Bella, has talked about doing a book on Dr. Kelly," Gracey said. "This is an ideal project for the centennial."

Regina's Indian and Metis Friendship Centre

Youth Deplores Feeling Of Inferiority

A feeling of inferiority lies at the root of all the Indian's problems.

This was the consensus of a group of 80 young people from Calgary, Edmonton, North Battleford, Saskatoon, Poplar, Mont., Brandon, Lebret and Regina attending an Indian youth and teen conference at the Indian and Metis Friendship Centre in Regina in March.

This lack of self respect in each individual's mind must be erased before a person can expect others to respect him, one delegate explained. The feeling of inferiority results from the Indian's environment and from the way of life on the reserves, he said.

A group of discussion leaders felt government policies and the possessiveness of the church were robbing the Indian of any opportunity for initiative.

The Indian is not yet ready for abolition of the reserves, as many Indians would not know where to go.

The Indian is only two or three generations from his way of life in the past, and there is a giant transition to be made in such a short time between ancient traditions and the modern society into which he eventually must integrate, they said.

UNFAIR TO OLD

Some thought the sink-or-swim method of abolishing the reserves would force the Indian to do well. Most felt this might work with the younger generation, but it would put the older people in a most unfair position.

The Indian has a hard enough time catching up to present society, let alone keeping abreast of the rapid changes.

The reserve provides security. There the Indian is not ostracized. While parents generally encourage the youth to get ahead in the white world, the reserves tend to encourage lack of initiative, they said.

A white person has only his family to turn to if he fails, and going home is admitting defeat. The Indian has the reserve where he will receive no criticism for giving up.

The feeling of inferiority, not discrimination, is the main reason for an Indian to leave a job and return to the reserve. If he is refused a job he blames it on discrimination, not on his own possible lack of qualification for the position.

WOULD DO MORE

If the Indian were given more responsibility, he would do more for

Youth and Teen Conference delegates looked for new solutions to old problems, in making the 'giant transition' . . .

himself. More study is needed on both sides to bring about a mutual understanding of the different values, and to make integration and successful social adjustment more easy.

The Indian's values traditionally have been honor, honesty and virtue, and in the course of three generations he is expected to become the highly motivated, self-oriented man of competitive society in 1966, said Fred Favel of Calgary, one of the discussion leaders.

Most felt integrated schools would provide for better understanding. They would give the Indian a better chance to know his white counterpart, and the white youngsters a chance to find out about the Indian.

Feeling on residential schools was divided. Some felt they were good, up to the Grade 9 level, in providing supervised study periods for young-

sters which they would not get at home.

MARKS FALL

Others felt that hitting the white school in Grade 10 was a definite shock for most students, and resulted in sharply falling marks. Another said most residential schools were staffed by young teachers just graduated from training institutions and on a "do-good-help-the-poor-Indians kick".

One changing emphasis met unanimous approval. As expressed by Mr. Favel:

"They're starting to get rid of the idea of the savage native. That's a help anyway; history books and other texts should be gone through with a fine-tooth comb.

"A lot of talk about the noble heritage is meaningless if a child learns in school that his ancestors were scalping, blood-thirsty savages."

Canada On Verge Of Great Crisis — Msgr. Athol Murray, PD

Canada is on the verge of one of its greatest crises — the problem of the Indian and other Canadians, Msgr. Athol Murray of Notre Dame College in Wilcox, Sask., told a group of about 80 Indian young persons from Alberta, Saskatchewan, Manitoba and Montana at the March youth conference held at Regina's Indian and Metis Friendship Centre.

"This confrontation could tear Canada apart, as the Negro situation has ripped the United States, unless groups like you can use diplomacy to help Canadians solve this problem," he told the conference of teen-agers and young people.

"We are all human beings regardless of nationality and race, and we all have the rights of self-determination and self-responsibility," he said.

It took 1,000 years after the great civilization of Greece to civilize the barbarian Europeans. Canada's Indian population has reached a much more technically advanced state in a much faster time.

"Greece gave the world two things — knowledge that man is spiritual and has the power to think and have ideas; and the vision of greatness,

which you must get," Msgr. Murray said. "Be determined you are going to be great."

"The sooner you get away from being wards of the government and stand on your own feet, the better it will be. To achieve excellence you must join the human race, with pride in your traditions."

Develop a love of Canada which will free you from government wardship and make you stand independently, he said.

"I know Indians on the reserves hate the white man, but hatred does not achieve anything. You must be proud of your heritage, and you must not let yourselves be kicked around. At the same time, do all you can to avoid quarrels. Make the white man love you."

The word "Indian" is a poor one. It is the individual tribes which have histories and traditions, and it is by tribe names that Canada's native population should be known, not just as "Indians," he said. "The word 'Metis' is worse. It has cheap connotations and you shouldn't accept it," Msgr. Murray said.

Obstacles To Integration Cited

A widespread inferiority complex and home influence were cited as major reasons for the Indian's problem in achieving integration with white society.

Speakers at Gleichen, Alberta's Indian education day program found these were the main obstacles in the red men's struggle for equality and a sense of identity.

"Indian students must get over their feeling of inferiority," said Andy Bear Robe, a young Calgary businessman and officer of the Indian Friendship Centre. "This feeling is their greatest hurdle," he said.

The reserve is like a blanket, which is jerked away when an Indian moves to the city, he said.

"We don't have to hang our heads to anyone," said Fred Favel, a Calgary salesman of Cree blood.

HERITAGE UNDERATED

Slander in history books has "made the Indian underate his heritage. The books have the army winning battles and Indians having massacres," he said.

Rufus Goodstriker, chief of the Blod Indians, said the white man has led the Indian into confusion and must provide the education necessary to set him straight.

Joe Crowfoot, Blackfoot chief, said the home is an important influence on the Indian child. The parents should be proud of the student and provide proper atmosphere for study, he said.

"Children are like race horses. They turn out only as good as you treat them," he said.

Indian parents are doing better now than in the past, said Mr. Bear Robe. One problem is that they are trying to prepare children for life in a society about which they themselves are confused, he said.

Mr. Goodstriker said life on the reservation had improved, especially since the Indian was given the vote.

More improvements, especially in education, are needed before the barrier between Indian and white is broken down, he said.

RESOURCE PEOPLE

"We need resource people living on the reserves. We must have community development officers and adult education now," he said.

There are two roads to follow on the road to integration; the white and the Indian. The young Indian should choose the best from both paths, he said.

Strange But True



CWL Project To Provide "Half-way House" For Girls

A \$50,000 Indian and Metis Home for girls is the 1967 Edmonton Archdiocesan CWL project.

The home, which will accommodate 12 girls at one time, is intended as a half-way house for juvenile offenders coming from terms at Fort Saskatchewan Jail and Belmont Girl's Training School. It is hoped that some first offenders will be sent here by court judges. Once built, it will be operated by Catholic Charities.

Purpose of the home is to provide professional, rehabilitative help on a long-term basis. Only those girls who seem ready to profit from the home will be placed in it. It is likely that most of the girls will come from Fort Saskatchewan Jail, and Catholic Charities will work in close conjunction with jail authorities so that the home can be run on a selective basis. There will be no age restrictions and older girls will be welcome

at the home as well. It will provide privacy, modern pleasant surroundings and constant professional help. A social worker from Catholic Charities will live in the home and it will be run by two house Sisters who will be specially trained at St. Louis University. This special training will include courses in normal and abnormal psychology and special courses in house management. The girls will be kept in the home for as long a period as is necessary to rehabilitate them, a matter of months, or as long as one or two years.

Workers from Catholic Charities will try to channel the education of these girls into realistic fields. Father William Irwin, Director of Catholic Charities, mentioned as some of these fields: art, dental assistants, nurse's aides, secretarial work. Once trained and socially ready to accept a position, the girls will be assisted in locating jobs.

—C.C.C. Social Welfare Dept.



Walpole Island Ferry

The ferry can carry four medium sized cars across the Syne River from the Canadian mainland to Walpole Island.

The Indians hope to see the day it will be replaced by a 300-foot bridge over the water to facilitate winter travel.

—(Courtesy Canadian Register)

Success In Self-Governing

By Stan Koma
writing in
The Canadian Register

Internal self-government for Indians on 2,200 reservations across Canada will be an easier prize to claim because of a successful experiment at Walpole Island, Ont.

For nearly a year the 1,500 members of the Walpole Island Band, 25 miles south of Sarnia, have exercised control through their council of a revolving loan fund, registration of vital statistics, leasing reserve lands, managing premium payments for hospital and medical services, roads, water works, fire fighting, parks and beaches, library services and others.

They like the taste of self-determination and want more of it. They are likely to get it, as other reservation bands might if they ask for it.

T. L. Bonnah of Toronto, regional director of Indian Affairs for Southern Ontario, told The Register he was "very delighted" that the Indian Council had decided to ask for continuation of self-government on the reserve.

"This is evidence that the Indian people are able to manage their own affairs," Mr. Bonnah said, "and we certainly intend to give them that opportunity."

At a recent meeting of the Band Council, a resolution was approved

requesting the Indian Affairs Branch "to institute steps to transfer jurisdiction to the Walpole Island Band control and management over all matters relating to their Band and such other matters as may be mutually agreed upon between Indian Affairs and the Band Council from time to time."

Even though the Band Council wants more self-government, it only wants to increase its responsibilities at a rate which it decides it can handle. The resolution also makes clear the Band Council's intention to maintain its ties with the federal government.

—Continued Next Page



The Walpole Island Indian Band Council offices display an efficient, modern look in keeping with the go-ahead attitude of an ambitious community.



Building the Future

Roy Smith, a member of the band, works on a 2,000-foot breakwall to prevent erosion. It is one of the many projects controlled by the council of the Walpole Band in an experiment which will open the door for other Indians across Canada.

Success In Self-Governing

—Continued from Page 6

Mr. Bonnah said that the degree of self-government would depend on the Indians themselves. "Any Band Council can have almost any degree of self-government they want." He said the Indian Affairs Branch is also willing to continue training the Indians in this field "as they feel they need it."

Chief Burton Jacobs, who heads the Band Council for Walpole Island Reserve, said he was very pleased with the progress the Council has made in the past year.

"We are trying to improve on the old system," Chief Jacobs said. "We want to cut through the red tape and delays... and I think we're succeeding at that."

The idea of a Band Council with some self-government began to crystallize in 1964. The Indians were dissatisfied with the Indian agents who represented the government on the Reserve.

"We have had difficulty with Indian agents as far back as I can remember," Chief Jacobs said. "It is just in recent years we have been making some headway. Perhaps it is because of the publicity Indians have had."

Chief Jacobs feels that Indian agents have too much power. "If we have an idea for a project and he

(the agent) thinks it's impractical, he can squash it... and government grants depend on his recommendations."

"In my lifetime," he continued, "there have been seven different agents for our reserve. Some didn't stay long enough to get to know the reserve. Quite a number of them spent too much time in their offices and have not been in close contact with Indians."

In July 1964, Chief Jacobs led a seven-member delegation to Ottawa to impress on Indian Affairs officials their desire for more say in the conduct of the reserve. Subsequently W. J. Brennan, representing the Indian Affairs Branch, was dispatched to the reserve to conduct an investigation into the problems presented by the Indians.

"When Mr. Brennan came down here," Chief Jacobs said, "we began to talk about self-administration. He was very sympathetic to our cause."

Later a group of Indian representatives from the reserve went to Toronto to discuss with Indian Affairs officials the structure required to create some self-government on the reserve. The officials explained to the Indians the bylaws required to give local government stability. The result was the one-year experiment in partial self-government.

Band Council Pressing For New Bridge

The Walpole Island Band Council, which has had partial self-government for the Indian Reserve for almost a year, is pressing the federal government to build a bridge from the island to the Canadian mainland.

Chief Burton Jacobs, who heads the Band Council, described the bridge as "our greatest need."

The Indian Reserve, which has a total of 45,000 acres, has five islands — the largest is Walpole. This island is separated from the mainland by the Syne River, a tributary of the St. Clair River, and is presently being served by two ferries. The one which crosses the river (300 feet wide) to the Canadian side can carry four medium size cars. The other ferry which goes to the U.S. can handle six cars.

"People don't know the difficulties on an island until they live on it year round," Chief Jacobs commented.

He said that during the busy season in the summer when there are as many as 1,000 visitors on the island, there are frequent line-ups of cars on both sides of the river.

But the summer is not the chief's main concern... it is the winter when the water freezes.

"We have 181 children who take the bus from the island to schools in Wallaceburg," Chief Jacobs said. "There are times when we can't get the bus across the river."

Chief Jacobs is also concerned about those who may need emergency hospital treatment during the freeze-up. "Sometimes we have to drag a boat with the sick person across the ice floes. This is dangerous."

The Band Council recently passed a resolution extending an invitation to all Members of Parliament to come to Walpole Island "to see how much a bridge is needed here" and also to see how well the island's self-government is progressing.

Within two days of sending this invitation, 27 replies were received generally supporting the Band Council's request for a bridge.

THE

By **WILLIAM E. RAMSEY**
in Our Sunday Visitor

A vast chasm divides the way of life of the Indian Missionary priest and the big city advertising man. Today on the sprawling Pine Ridge, South Dakota, Oglala Sioux reservation, that chasm has been bridged and the diversity has created a glowing story of missionary zeal and accomplishment. To add a third dimension to the unusual story, the lay missionary from the advertising field is a non-Catholic.

The story actually began in 1958 when Bob Savage, a veteran Omaha advertising man, took his children, Ann, Stephen, and Jeff, to an Indian program while the family was vacationing in Colorado. The spark of interest in Indian lore was ignited, or perhaps re-ignited, by a lecture by Charles Eagle Plume, a Blackfoot from Bob's home state of Montana. Those early years in Helena, Montana, had introduced him to the difficult plight of the bewildered Indian transients who roamed the state. He remembers too, when his mother befriended these wanderers with food and clothing.

His intense interest and deep-seated desire to help the redman reached fruition when he was asked to give advice to a struggling Indian mission in Pine Ridge, South Dakota, in 1958. The Black Robes of Holy Rosary Mission (known to the white man as the Jesuits) apparently had heard of the Savage touch in advertising and his feeling for Indians.

COAXED TO RESERVATION

After some early advice by mail to the beleaguered mission which was anchored in debt, the happy marriage of "the Savage and the Indian" was culminated early one morning with a long distance telephone call. It was from the Rev. Lawrence Edwards, S.J., Holy Rosary superior. "The call was so urgent in tone and so persuasive," recalls Bob, "that I complied with his request to leave immediately."

After a 450 mile drive, he pulled to a stop in front of the mission established in 1888. The buildings were deteriorated, most of them being part of the original complex. A hearty handshake from the gregarious but gentle Father Edwards formally welcomed Bob to his new life with the Oglala Sioux. A serious-minded strategist, Bob Savage sat down with the Jesuit community and out-

lined his plan to acquaint more persons with the mission and subsequently, to raise funds necessary to keep the doors open and ultimately to make much-needed improvements.

The new member of the reservation admits he was disappointed with the Jesuits' immediate reaction to his plans which was almost apathetic. His Irish temperament probed the attitude and found it was clearly a case of impoverishment that prevented acceptance of his program which required some expenditures.

Finally the opening shots in Bob Savage's own Indian War to secure better conditions for their education were fired from his typewriter. Many of the rounds hit targets which were Catholic publications all over the country. Soon the Holy Rosary Indian Mission story was vented in dozens of publications. Two merited reprint in the Congressional Record. Funds increased and were re-invested in an accelerated program aimed at a greater audience which has now grown to a mailing list of several hundred thousand. Gifts range from \$1.00 to

several weeks and then on the eve of one of my trips to the mission, how I suddenly recover. Our first Indian house guest was Agnes Bluehorse, who had a scholarship to Duchesne College and was afraid to leave the reservation and take it."

WORK FOR CHILD PLACEMENT

After much reassurance from the Savages, Father John Bryde, S.J., brought Agnes to live in Omaha. Since that time, Father Bryde and Bob have worked closely on the placement of Indian children in schools and in homes. Father Bryde is currently completing work on his Ph.D. in Psychology at Denver University. He hopes to return to the mission full time next fall. The Savages also sponsored an annual bazaar-benefit for Indians during the early efforts to assist the mission. It was held at the home of O.T. Nichol in Omaha. Bob's daughter Ann, is married to a part Indian, Charles Trimble. The couple lives in Rochester, Minnesota.

The chunky, sandy haired advertising executive has a great

GENTLE

several hundred and come from persons of all faiths all over the U.S. and the world.

Bob Savage found that fund raising for an Indian mission had no formula for instant success. After several years, the planning, organizing, mailing, publicizing, and personal selling began to show results. So intense was his battle to help the Indians that he was faced with a momentous personal decision. He was now spending more time working for the mission than for his advertising interests with Savage-Dow Advertising, Inc., and in 1963 he resigned as president to devote himself "to little Indian kids." He had made a commitment which many men would like to make but usually remain indecisive. He retained one account, the American Pop Corn Company makers of Jolly Time Pop Corn, which is headquartered in Sioux City, Ia. "The firm's president, Howard C. Smith, gave his blessing to my Indian project and this opened the door for my new life on the reservation."

"My wife Helen was baffled with my decision but our home has been opened to many wonderful priests and Indians since my venture began. She kids me about how badly I can feel for

appreciation of the Sioux and particularly Chief Red Cloud. On his visits to Holy Rosary, he lives in a small house trailer just a few hundred yards from the Chief's grave. He has named the quarterly newsletter he publishes for the mission, **Red Cloud Country**, and hopes eventually to see a memorial to the "great warrior" at the front door of the mission. He contends that it would attract tourists who travel

SAVAGE

through the reservation on the way to the Black Hills and Badlands. As a result, more persons would know about the mission.

His Irish, English, German, and French ancestry now has added Oglala Sioux with traditional rites by Ben Black Elk christening him Chaska, a First Son of the Oglala Sioux tribe in Pine Ridge. The latter addition has created a true Indian expert and there's nothing he would rather do than discuss Indian history, and psychology.

"The Indian has a culture and doesn't live in the white man's world. Why he is frightened comes to the city, isolated, has gone with Indians, and the prairie and reservation and training graces. As Father Bryde, the present superior, Robert Lambeck, served, we must find a new way of educating Indian which will make a unique society. The critical Indian's development stage when he identifies himself with his culture nor the Indian frequently regresses to a school in a state said."

STAGGERING UNEMPLOYMENT

"Holy Rosary is the largest private Indian school in the country with more than 500 students. It was started by a man who wanted peace between whites and Indians. He wanted his children to be educated by the government, to Washington, D.C. goal. Chief Red Cloud, Father De Smet, Jesuit missionary, impressed with the efforts. So the federal government agreed to pay for the room of Indian students. Jesuits would provide the facilities. So this agreement closed the financial difficulties of the school and its daily life."

The Indian problem is a economic one. There are Indians on the Pine Ridge reservation and with little money and no industry, the difficulty is un-

staggering 60 percent of working age Indians. Therefore, our mission would provide jobs, genuine, marketable, not more Indian ready to saturate the market. "It will take time," said Bob, "but it is the hearts of one generation because of the Indianism today."

A stroll around the grounds quickly

Indian has lost his own and doesn't know how to the white man's. This is e is frightened when he to the city. He has been d, has gone to school only ndians, and has lived on airie and reservation. Edu- and training are his sav- aces. As Father Bryde and resent superior, the Rev. Lambeck, S.J., have ob- we must constantly seek way of education for the which will permit him to a unique contribution to . The critical time in the s development is the ado- stage when he can neither y himself with the white nor the Indian culture. He ntly regresses and leaves in a state of despair," he

STAGGERING UNEMPLOYMENT

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Indian problem is an eco- one. There are 12,000 In- on the Pine Ridge reserva- nd with little or no farm- nd no industry, the major ty is unemployment. A

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ring 60 per cent of Indians rking age are unemployed. ore, our next move is to sh a small industry that provide jobs and produce e, marketable products, ore Indian artifacts that al- saturate the tourist mar- t will take a great effort," ob, "but it would strike the of one of the primary of the Indians' impover- at today." trol around the Mission ds quickly points up the

popularity of this hard-working volunteer from Omaha. He says about himself, "I'm the only Savage on the reservation," and this is typical Savage humor. His reason for being with the Indians lacks the dramatic character of a Hollywood script. "I like to work for the mission because I'm having a heck of a lot of fun." The Jesuits and the Franciscan nuns, who help teach at the mission, all have warm handshakes and words of thanks for their frequent visitor and constant contributor. All of them realize his motives are deep, his charity Christ-like.

Many of the Indian children recognize the familiar figure in the casual tweed jacket, blue jeans, and brown boots and run to greet him. He always has time for a few hugs, to pick them up, and to listen to their problems. The myth that Indians are stoic and apathetic explodes in the shrill laughter and shouts of the youngsters when Bob and his priest and sister friends enter a room.

MOST IMPORTANT ACCOUNT

The Omaha advertising man with the most important account of his life, Indian children, is continuously sampling sentiments around the reservation. "These people are paying the price of their grandfathers victory, General Custer and the eventual conquest of the west. They are saddened with this situation and many of the elderly, embittered over the Massacre of Wounded Knee in 1890 when more than 150 Indians, men, women and children, were slaughtered. This last nightmare of bloodshed haunts the Sioux. But they aren't standing still; they are struggling to learn to live in the white man's world. Isolated, confused, poverty-stricken, sometimes hungry, the struggle rivals any of their battles of 75 years ago. They need love, care, understanding... and education," concludes Bob. "In my opinion, they are winning this war... they are finding their way in the mainstream of American life but they need help desperately."

As the early morning sun sprinkles color on the ridge lines of pine trees, Bob Savage often stands near the grave of Chief Red Cloud on a small bluff overlooking the mission and looks on the mission with pride. The "great warrior" would be proud too of the school that his vision and work helped establish, and if he were alive today, his hand, like those of his beloved "Black Robes" would be extended in gratitude to this "pale face" who is befriending Red Cloud's forgotten children of the prairies.

Economic Plight Like "New Africa"

Canada is the homeland of the Indians and Eskimos. They had no communication with the great centres of developing civilization abroad. They looked no farther than the land in which they lived for fulfillment of all their needs. Everything they possessed came as the result of their own labor and the ingenuity of their own devices.

These are real people, not fruits of the imagination of strip artists, movie writers and book authors. They are not men and women in chorus-girl costumes whose destiny it is to entertain us, but people seeking what people everywhere seek — home, health and happiness.

NATIONAL DISGRACE

The task of adjusting their Stone Age civilization to confrontation by the 20th century has moved so slowly as to be called a "national disgrace" by a national association devoted to native welfare.

After a set-back due to the introduction of diseases from Europe, the Indian population of about 205,000 is now increasing at roughly twice the rate of the general population. There are about 12,000 Eskimos in the Northwest Territories and Northern Quebec. At the present rate of increase the Eskimo population will double within 20 years.

The majority of these native people stand neither in one world nor the other. They are enmeshed in the old culture while trying to take advantage of the new way of life introduced from abroad. They are freedom-loving people, resenting dependency. Their economic problems are as serious as those facing the newly emerging nations in Africa.

It is generally accepted in the ethics of our society that the strong are obligated to help the weak. We, the descendants of immigrants from far-off lands, are the stronger in this scientific and industrialized age, and we are largely to blame for the problems of the native people. It is we who have intruded upon an aboriginal way of life and made it impossible; it is we who have broken up the hunting grounds into artificial provinces and counties and homesteads, all fenced in, and have relegated the original owners to reserves.

LAST RESISTANCE CRUSHED

"The North American Indians," said Arnold J. Toynbee in 'A Study of History,' "were almost continuously 'on the run' from the moment of the arrival of the first English settlers down to the crushing of the last Indian attempt at armed resistance in the Sioux War of 1890, 280 years later."

When the battles ended, we introduced a new social order which broke down the systems of law, government, customs and religion on which the Indian society had rested.

Long before that, in the reign of Charles II, instructions were given to the governors of the colonies that Indians who desired to place themselves under British protection should be well received. In 1755 an office was established devoted solely to the administration of Indian affairs. From that time on, a continuing administrative organization has been maintained for the protection and advancement of the Indian interests. Until 1860 the Imperial government was responsible, but in that year the Province of Canada assumed the charge. By special provision in the B.N.A. Act of 1867 the new government of Canada took jurisdiction.

There has been, then, a continuous record since 1670 of governmental obligation, acknowledged in our own

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Alaska's Natives

Part Two of a Feature in 'AMERINDIAN'

For more than 5,000 years, an early Alaskan people went their way — fishing, whaling, trapping and following the animals necessary to survival. There was no contact outside of this harsh Arctic land with its windy, treeless wastes, well below zero winter temperatures, and short summers scarcely warming to 50 degrees. Yet, implements of stone, jade, bone and ivory remain to tell that here a remarkable culture flourished.

The early people were succeeded by the hardy Eskimos who developed sea hunting and ice hunting to a marvelous, unsurpassed level. With only a harpoon and a skin-covered craft, the Eskimos hunted the 60-ton whales, and the seals and huge walrus. These were the foundations of their economy.

Except for his sled dogs, the Eskimo could claim only that which he made or traded. He owned his house only if he occupied it. The land belonged to all and could not be sold. Food was shared with everybody.

Where the Eskimos came from is an enigma. They are considered a distinct race and their language is said to be unrelated to any other in the world. They are the only natives north of Mexico who are not Indians. They are believed to have migrated to Alaska at the beginning of the Christian era — perhaps from Siberia. They were the most versatile of all people in adapting to the severe environment as they are the most versatile in adaptation among the Native people today.

The skin boats — the umiak for whaling and the kayak for travel — the harpoon, snow goggles, stone oil lamp — the only lamp in America — tailored clothing and America's first thimbles, the dog sled — all these were inventions or creations of the Eskimo in his original state. They are still useful.

Eskimo villages are usually small — a cluster of 3 to 4 families and no more than 100 families. Beaches are littered with dories and kayaks, racks of drying fish. Chained dogs howl. It is often hard to tell which village an Eskimo means when he says "home" for he may live where the salmon fishing is good and berries plentiful; or, he may camp on a beach in the seal hunting time.

From the seal came oil for lamps and cooking, dried meat, and skins for clothing. The seal, walrus and the salmon remain major foods. Strips of salmon are dried, smoked, and nibbled upon. These delicious tidbits are called Eskimo candy.

The food famines of olden times are rare today, because more care can be used in storing and there is money for cash purchase. Many Eskimo villages have well-constructed frame homes, sometimes heated by oil. Furnishings, however, are simple with even the most modern seldom boasting more than wash basins, tubs and chemical toilets. The way of life does not lend itself to the accumulation of possessions, but modern guns and outboard motors are prevalent.

Unalakleet, a large Eskimo village, is famous for its gardens and the produce brings a good price in Alaskan cities. Seeds are bought ahead for planting time—long before the ice leaves the shore and ships begin to arrive from the south. The Eskimos grow cabbages, turnips, carrots and potatoes; they gather willow buds for greens, cranberries and wild blueberries.

A semi-cash economy has grown up, for a certain amount of money is necessary in order to secure those white man's things on which the people become increasingly dependent. They have become accustomed, for example, to flour, sugar, tea, coffee, rice, cereals, and cloth.

A goodly number of Eskimos live in some of the cities and towns of Alaska. Nome is at least half Eskimo populated. Barrow and Kotzebue are "Eskimo towns." Some of the city dwellers live in deplorable conditions.

In the villages, an elected chief and mayor and a small council conduct the ordinary business. Matters of great importance are settled in a general meeting in which every adult has a voice and a vote. There are no police, but the U.S. Marshall is empowered to act if a serious difficulty occurs.

The Eskimos possess uncommon strength and endurance. Of a happier disposition than the Indians, they are usually small in stature with round heads, well-formed hands and feet, broad features with an Oriental cast.

Considered excellent workers, many are employed by salmon canneries and are flown to the canneries from the villages. They are unusually good mechanics and crack shots. Some work as janitors, firemen and maintenance men in village

schools and hospitals. Some drive trucks and tractors, or service planes. There are a few Eskimo airplane pilots. Trained Eskimo teachers are employed in village schools where possible.

In World War II, Eskimos were heavy purchasers of War bonds and generous contributors to the Red Cross.

The village school is the center of all activity. Community sings and dances—rock and roll as well as Native—council meetings, meetings of the Scout Battalions of the National Guard which are an important unit in every village—are all held in the school.

In many places, the school radio-telephone is the only means of communication with the outer world. Doctors from the "outside" make use of it to give directions for the care of the ill or injured, for it may be impossible to reach the village in the winter months.

Until 1884 little was done for the Native people. In that year, the Bureau of Indian Affairs sent Dr. Sheldon Jackson, a Presbyterian missionary, to aid them. Dr. Jackson accomplished much good. He established native schools and he introduced reindeer herds among the Eskimo. Lapp herders came with the reindeer and many of them remained and intermarried.

The government purchased all white-owned deer in 1937 and whites now cannot own these animals. The reindeer herds were then government managed and better methods of herding, accounting and business detail were introduced.

The reindeer are important to the Eskimos who make use of every part of it for food, clothing, thread and rawhide. The parka, a large outer shirt with an attached hood, is made of reindeer skin.

The reindeer herders travel with their herds—on foot, by snowshoe, or dog sled. A reindeer roundup is held twice a year. The herders now have an Association to help with problems related to this industry.

The Aleuts, a branch of the Eskimo, lived on the Alaskan peninsula and Aleutian Islands. They had an abundance of natural resources — salmon and shellfish, sea mammals, caribou and bears, mountain sheep and goats, and many berries.

The Aleut house was a large communal structure up to 240 feet long and 40 feet wide. From ten to forty families—as many as 150 people—lived in one house. Sunk in the

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Where the Eskimos came from is an enigma . . . They are considered a distinct race and their language is said to be unrelated to any other in the world . . .

ground and covered with sod, the houses appeared to be wholly underground. The Russians called them caves. Walls and supports were of whale bone or driftwood.

Like the Pueblo homes in the Southwest, the Aleut houses were entered through openings in the roof. Notched logs served as ladders. Aleut houses, however, were single dwellings and not on top of each other.

The Aleuts wore a long shirt-like garment similar to the Eskimo parka but without a hood. The men's clothes were made of the skins of puffins, cormorants, or other sea birds; the women's were of sea otter or seal. The clothes of small children were sometimes made of downy eagle skins.

The men wore a peculiar kind of helmet when hunting. This was made from a flat piece of wood, scraped thin, steamed and bent over

and sewn together at the back. Conical in shape, an elongated front projected over the eyes. The hats were elaborately decorated.

The men cut their hair short on top of the head; the women had bangs over the forehead and a top-knot. They tattooed their faces. Both sexes wore ivory labrets in the lower lip and rings in the nose and ears.

The finest basketry produced in Alaska, if not in the world, was made by the Aleut women living on Attu island.

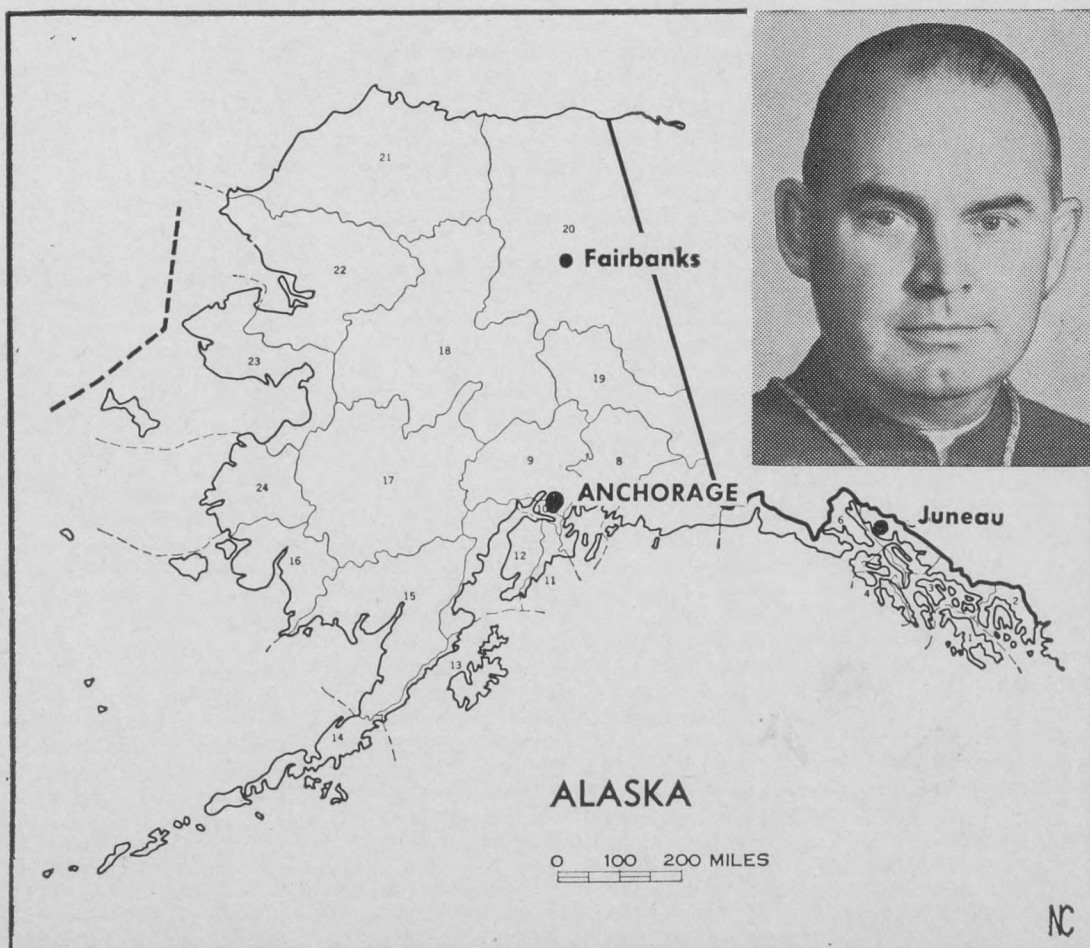
When the Russians reached the Aleutian Islands in the 1740's, almost every island was inhabited. Now only a few have permanent Aleutian settlements, for these people were nearly annihilated by the Russians.

In 1942, the Japanese attacked the Aleuts at Attu and Atka in an attempt to invade this country by

way of Alaska. Attu was completely destroyed in a naval battle and it is said that captive Aleuts were taken to Japan as prisoners. Others were removed temporarily to southern Alaska to protect them. They later returned to their native islands but there is no Aleut village on Attu Island now.

The Aleuts live in well-constructed frame houses. They are commercial fishermen or work in canneries, or operate boats. They were highly successful military scouts and guides to military expeditions. They are noted for their interest in education, good homes and clothing.

Two colonies of Aleuts which were put on the Pribiloff Islands by the Russians to provide labor for sealing operations are now cared for by the United States government. The people work for the government in caring for the seal herd.



ALASKA NEW CHURCH PROVINCE—Alaska, which became a state of the Union in 1959, has been made a separate province ecclesiastically with the appointment by Pope Paul VI

of Bishop Joseph T. Ryan, above, as Archbishop of Anchorage, with suffragan Sees of Fairbanks and Juneau. The Church of the Holy Family in Anchorage will be the cathedral.

Standing Buffalo Scores Success

By IAN HAMILTON
Regina Leader Post

The first successful adult education course carried out on a Canadian Indian reserve was culminated this spring when 12 residents of the Standing Buffalo Reserve received Grade 3 diplomas.

There was pride reflected in the faces of the 10 men and two women as they received their diplomas at a graduation ceremony in the reserve's education centre on the shores of Echo Lake, 65 miles north-east of Regina.

The knowledge they have gained has restored their dignity and self-confidence, and given them hope of bettering conditions for themselves and for their children.

Most of them want to attend further classes so that they can find employment, or start some enterprise of their own.

SMALL START

They realize they have made only a small beginning, but if the idea is expanded it may eventually bring a higher standard of living to the residents of the 12-mile square reserve. Many today live in crowded unsanitary conditions on pitifully small incomes.

This story began in Ottawa last September when the Indian affairs branch decided something had to be done to enable the Indians to help themselves.

It decided to initiate adult education programs on reserves and seven different test sites were set up across Canada.

Most of the programs failed, but the Standing Buffalo course was a success.

The adult educator appointed to Standing Buffalo was John Ferguson. Mr. Ferguson had been in close contact with Indian people for the last 10 years in Northern Alberta and had his own ideas on how to teach the people.

He, his wife, Lorna, and their four boys moved onto the reserve last September, something the other educators did not do, and set about explaining the program, and trying to understand the people.

He explained that education was the only way to get rid of the problems of poverty, unemployment and sickness they were faced with.

He told them they would not be paid for going to school and they would not be spoon-fed. It was up to them, he said. If they wanted to improve they would have to do a lot of work.

He met some opposition at first, but gradually the Indians realized he was interested in their welfare.

NOT FORCED

The program was not forced on them and they would not be bribed to go.

The Indian people formed a five-person committee with both young and old serving on it. Tony Tawiyaka and John Goodwill were co-chairmen with Bernice and Vivian Yuzicapi and Cliff Goodwill the other members.

The committee began enlisting those who were interested in attending the school and Mr. Ferguson prepared the course decided upon by the committee.

His main aim is to get everyone on the reserve up to a Grade 8 level. The first step towards this has been accomplished. Those who passed Grade 3 will be carrying on, and others, less hesitant now, will start at the beginning learning to read and write.

Mr. Ferguson is also teaching clerical work and bookkeeping. He taught two blind persons on the reserve to read Braille.

WANT FARM

The people of the reserve have an ambition which Mr. Ferguson is trying to bring about. They want a chicken farm.

Mr. Ferguson sees this as a sound economic basis for future community development and is investigating the plausibility of the scheme.

The school started in January and several incidents which occurred are an indication of how these people desire education.

On one particularly bitter morning Mr. Ferguson drove around to homes to tell the students not to come to school. He was surprised when he discovered no one at home and found them waiting at the school for classes to begin. One 56-year-old man, Luke Harrison, had walked 2½ miles in the 56 degree below zero weather to be there.

The adult education centre itself was in ruins when Mr. Ferguson arrived on the reserve. It had not been occupied for some years and the roof, windows and other parts of it were in need of repair.

ATTRACTIVE CENTRE

The centre is now an attractive building and is exceptionally clean and neat on the inside. The students stayed after school and repaired it without pay. Some passed up a chance to make money elsewhere by doing this.

Mr. Ferguson noticed a definite change in the people during the first two months of school. Slowly their self-respect and confidence, which had disintegrated over the years, returned, and they started making their own decisions. The handling of the graduation exercise is an example.

They scrubbed the walls and floors of the education centre the night before graduation and hung decorations over the blackboards. They raised money among themselves to feed the guests after the ceremony, and they rented a local high-school gymnasium for a pow-wow to celebrate their achievement.

TOOK INITIATIVE

The important thing to Mr. Ferguson is that they did all of this themselves without consulting him. They did their own planning and took the initiative.

"Indian affairs would have given them the money for the meal after the graduation and for the gymnasium," he said. "But they wanted to do it themselves and they are not rich by any means. The average male on the reserve earned \$88 in 1965 — slightly more than the average Canadian earns in a week — and it took some doing for them to raise the money. But they did and that's what counts."

The people on Standing Buffalo have something going for them now and they are going to make sure things keep improving, he said.

They realize now they have rights and they intend to stick to their rights. They won't be bamboozled so easily for one thing, said Mr. Ferguson.

SYSTEM WORKS

"They have proven this system can work and have shown what happens when you give them responsibility," he said.

Mr. Ferguson will be studying other reserves in the File-Hills — Qu'Appelle agency district this summer to investigate the possibility of starting a similar school on one of them. He has already received requests from other reserves asking for a school.

Following is a list of the graduates:

Chief Alex Buffalo; Luke Harrison; Isaac Bear; Tony Tawiyaka; John Goodwill; Elmer Goodwill; Mr. and Mrs. Joe Yuzicapi Jr.; Mervin Tawiyaka; John James Tawiyaka; Clifford Thompson; and Albert and Joan Yuzicapi.

Native Carvers Find Outlet For Art

Wildlife of the North — birds, beaver, otter and fish — carefully carved from northern woods and rubbed smooth by hands of the Indian men and women of Great Whale River in arctic Quebec, has, for the past two years, appeared in the south. Each carving, with fine form and line, reflects the knowledge each carver has of animals that have been trapped for food and furs.

The idea for the carving project first came to light one day back in the early sixties when an elderly Indian man showed a carving he had made to a Northern Affairs project officer. It was rough and dirty when taken from his pocket, but even in that state it had lines that caught the eye. Other members of the community were asked if they had carvings. The question produced an assortment of elongated beaver, otter and other northern animals.

In the months that followed the carvers produced a variety of fish, birds and animals, putting into the carvings the knowledge they had gained of wildlife in years on the trap-line, or hunting food. While they worked they were encouraged to criticize each others' work. Further refinements came when a board of three members was elected by the carvers to assess the carvings. The board met once a week, and all carvers brought their work to be

assessed, and bought or rejected.

In 1963 the membership of the Eskimo Co-operative at Great Whale River was expanded to include the



Davidee, an Eskimo carver at the Frobisher Bay Rehabilitation Centre, looks at a carving in the rough stage before he continues his work.

Indian carvers, and all carvings were purchased through the Co-op.

The carvings are made from woods found around Great Whale

River, mostly black northern spruce. The wood is gathered when people go to the bush to collect fire wood. Often the wood that is used has been naturally dried by the wind, sun and winter snows. Green wood is also selected for shape, and is taken home and carefully dried.

Axes are used to rough out the desired shape when the wood is properly seasoned. A draw knife is then used to further shape the carving. This knife is usually made by the carver, and is normally used for shaping snowshoe frames. A variety of wood files further shape and finish the carvings, then they are sandpapered.

The last step in making the carving is the finish. Hard floor wax is applied by women, and a soft glow is produced from time and care in rubbing the carving with soft clean cloths and paper. Some of the men polish their carvings with a soapstone. Working it back and forth over the carving, a soft smooth finish with little gloss is produced.

One of the better carvers is Sampson Masto, an Indian, who also heads the board that selects the carvings. He hunts and traps in winter, and does odd jobs around the settlement.

Another good carver is Elijah Kawapit. An Eskimo trapper, he spends all winter on the trap-line, and comes into the community in the summer.

Spotlight On Mary Panegooshe

By Stuart Lake

Being in the public eye for a number of years hasn't spoiled 26-year-old Mary Panegooshe.

Perhaps Canada's best-known Eskimo in the early 1960s, the vivacious, brown-haired, brown-eyed beauty has settled down to married life as the wife of schoolteacher Roger Cousins in this tiny Ellesmere Island community.

It's fair to say official Ottawa flipped when Mary made a resounding success of Inuktitut, an Eskimo-language magazine she founded several years after joining the Northern Affairs department as a translator. Earlier, attention had been heaped upon her for her ability to paint and write poetry.

Government officials gladly posed with her for newspaper pictures — including Walter Dinsdale, then northern affairs minister. And there was a big fuss when the Canadian government invited her in 1963 to visit Ghana as its guest.

The Canadian government threw in a side trip to Nigeria and also helped her blossom out in a stylish

wardrobe for her three-month African tour.

Now after 12 years in the provinces, for much of the time on display as a showpiece of her people, Mary is back in the North — and loving it.

"But I do miss Ottawa and the cultural opportunities it offers," she said.

STILL PAINTS

Being only some 600 miles from the North Pole and with a population of less than 100, Grise Fiord is well out of the main cultural stream.

But Mary and her husband keep a well-stocked library and evidence of her talents in drawing and oil painting can be seen on the walls of her home — few rooms at the rear of the federal school building.

Between preparing meals and looking after an infant daughter, Mary continues her artistic career.

She remains an outspoken champion of her people and proudly says she's thought of in the North as an Eskimo despite her long stay in the South.

Intelligent, sensitive and a beauty

in the bargain, Mary was taught in mission schools at Pond Inlet where her father was a special RCMP constable.

She went to Hamilton to get her senior matriculation and then spent three summers as an interpreter for the federal health department aboard the Arctic supply ship C. D. Howe.

In 1958 she began her distinguished career with the Northern Affairs department.

One of her chief concerns is the preservation of the Eskimo language which led her to found the magazine. She attributes her own success in school to the fact she was taught in her own language in the early grades.

"The Canadian government has provided everything for the education of Eskimos today except, of course, the Eskimo language," she once wrote.

Her experience as a school teacher's wife hasn't changed her strong views on the need to teach the Eskimo youngster in his own tongue.

Provincial Grants For Reserves Suggested

The key to Alberta's Indian problem is to give reserves the same help the province gives municipalities, E. R. McEwan, executive director of the Indian-Eskimo Association of Canada, said at Calgary early in March.

Reserves should be given provincial grants for education, roads and power, he said.

Indians pay the same indirect taxes on food and gasoline, and pay the same amounts for car licence plates as the white man, but receive less for their money, he said.

POCKETS OF FEDERAL TERRITORY

The federal Indian reserves only serve to isolate the Indian, he said. Reserves become pockets of federal territory inside the province, he added.

Reserves are necessary right now, he said. "The Indian fears the reserves will be abolished and the government take over his land," Mr. McEwan said.

But conditions must change. A vicious circle exists at present, he said.

Conditions in an Indian home are often so crowded children cannot study. This results in poor marks and subsequent embarrassment, which results in a high drop-out rate. Housing conditions depend on employment, which in turn depends on education, he said.

TOKEN EDUCATION

Education is the most important point. "Until recently, the Indian has been given little more than token education," he said.

"There has been some improvement, but the situation is not good yet. There are 5,000 Indians attending high school now, compared with 611 in 1948.

"There were 9 Indians in university in 1948, and there are less than 100 now." This is not much of an improvement he said.

LIKE HILLBILLIES

The Indian situation can be compared with the hillbilly situation in the U.S., he said.

Both peoples are ill-housed, under-educated, and ill-at-ease in modern society. In both cases the older people are beyond our help but the young people must be helped, he said.

The answer is to move the reserves into modern life. "They should have everything we do," light, power, schools, and roads, he said.

Industry must be established on the reserves to give the Indian steady employment.

"Charity won't help. We must give the Indian the means to raise himself to the same level as the rest of Canada," he said.

INDIAN AFFAIRS BACK TO REGINA?

The federal Indian affairs office in Saskatoon is to be shut down and a substantial number of employees moved to Regina, effective July 1.

Saskatoon's board of trade commissioner, said the decision would be strongly protested by the trade board.

"I believe the only reason advanced is that the administration of the federal department must work closely with the provincial department office in Regina," he said.

However, the commissioner questioned the feasibility of moving the

entire branch to Regina.

"It was moved here from Regina about seven years ago to be in a more central location in the province," he said.

About 70 per cent of Saskatchewan's Indians on reserves live north of Saskatoon.

From an administrative point of view, Mr. Matheson said, it seemed it would be more difficult to keep in contact with the Indians from Regina.

He said the board would protest the move to the federal government.

Economic Plight Of Canada's Native People

—Concluded from Page 9
times by the Indian Act. Under it the primary function of the government is to administer the affairs of the Indians in a manner that will enable them to become increasingly self-supporting and independent members of the community.

RESERVES PERPETUATE SITUATION

This duty of protection and care is not discharged fully by paternalistic measures. The Duke of Edinburgh's Study Conference in 1962 reported: "There is a danger, already evident in certain areas, that the social isolation of the reservations and the supervision by Indian agents may inhibit the resourcefulness, initiative, and individuality of the Indian people, and that, however well intended, it could perpetuate the very situation which it is intended to alleviate."

A brief of the Ontario Division of the Indian-Eskimo Association said in 1964: "Most of the 50,000 Indians of this province are living in dire poverty. A high percentage are unemployed and are educationally and socially unequipped to obtain and hold a job. Little real effort has been made to help the Indians develop new industries to replace the declining industry of hunting and trapping. It has been easier to give relief than to develop industries." Only six per cent of the federal government's expenditure on Indian work is development-oriented.

The Indians are acting to help themselves. Ten bands sent delegates to the Western Indian Leadership Institute at Petrolia, Ontario, in 1965 to examine and practice skills and acquire the knowledge needed for handling band affairs. Frank A. Calder, who was the

first Indian to sit in any Canadian Parliament, advocates either the elimination of the reserve system or the giving to Indians of opportunity to administer their own local affairs.

SUGGESTED IMPROVEMENTS

The Indian-Eskimo Association asks for establishment of an Economic Development Agency, charged with administering a fund of \$25 million, and the establishment of an Economic Advisory Council composed largely of Indian representatives. It wrote to the Prime Minister in April 1965 recommending that the Indian Affairs Branch be constituted a full department. It suggests that technical, professional and management personnel be supplied in the early phases of approved new business enterprises, and that training programs be provided to prepare Indians to take over these duties when qualified; that companies be encouraged to locate, with the agreement of Indian band councils, new industrial plants in or near reserve communities to provide employment opportunities to Indians; that the Economic Development Fund provide assistance to on-job training programs in these plants, and that plans be expanded for the employment of Indians who do not live on reserves.

In January 1966 the government of Ontario announced its plan for raising the living standards of Indians within its jurisdiction. By agreement with the Federal Government, which is constitutionally accountable for Indian affairs, it seeks to take over responsibility for education, housing, employment, law enforcement, health, recreation, and economic development. Other provinces are expected to follow this lead.

Education and Leadership To Be Emphasized

Educational and leadership courses will be emphasized during the coming years as a basis for other Indian and Metis branch programs, Allan Guy (L-Athabaska) said in the Saskatchewan legislature in March.

The branch of the natural resources department was established last year.

Initial programs were based on results of a conference in Saskatoon in 1964 when the department met with Indian and Metis representatives, Mr. Guy said.

"It was obvious then that an area of immediate major concern was the large number of unemployed Indians and the small number employed in government services, industry and business.

"Since April 1, 1965, we have placed 782 Indian and Metis people in jobs. Of this number 115 have been placed in government positions, 667 in industry, 241 in permanent positions and 541 in temporary ones," he said.

"Financial assistance on a loan basis has been developed so they can be helped until they receive their first pay.

"During the coming year we hope to take full advantage of the increased employment opportunities arising in pulp, mining and other industries."

Mr. Guy said the federal Indian affairs department and the provincial education department are co-operating in the establishment of academic vocational and technical training programs.

He said a proposal will be submitted to the cabinet for co-ordination of Indian affairs between the provincial and federal governments.

"We are also in the process of concluding a community development agreement with the federal government. Meetings have been held to discuss much wider agreements than originally planned. We are hoping we can conclude our placements program under the agreement so we will be eligible for federal cost-sharing for this program," he said.

GROWING DEVOTION



Little Teresa Antczak, a California girl of Mexican, Polish, Irish descent, gazes upon an image of Our Lady of Guadalupe. Teresa exemplifies the universal character of devotion to Our Lady under this title. Auxiliary Bishop Timothy Manning of Los Angeles, who presided at his city's annual Guadalupe procession, observed that the feast of Our Lady of Guadalupe, December 12, has been extended to all the dioceses in the U.S. at the request of the bishops.

Fur Trade No Longer Able To Support North Population

The fur trade is no longer capable of supporting the Eskimo and Indian population of the Northwest Territories even on a marginal scale, the Hudson's Bay Co. says in a brief to Ottawa's advisory commission on the development of government in the territories.

While development of handicrafts has been helpful, the North's economic future probably is dependent on exploitation of its mineral resources, the company added.

The brief, signed by D. H. Pitts of Winnipeg, general manager of the company's 44 northern stores, noted that the company has been doing business in the Northwest Territories since 1821 "when it took over the establishments of the North West Company along the Great Slave Lake and Mackenzie River."

The demand for white fox fur prompted the company to begin an Arctic building program in 1911. The company stores now were primarily retail outlets and in 1965 the fur trade accounted for only 16 per cent of the profits of the northern stores.

The role of the Hudson's Bay trader also had changed. Until the Second World War, he often was the only white man in a community and assumed a variety of welfare responsibilities for the natives.

Confined to Store

Now, with 2,100 full-time government employees and an equal number of seasonal or part-time civil servants, "the responsibilities of Hudson's Bay employees are pretty well confined to store operations."

The company said it opposes division of the territories because it seemed best to leave the 8,500 Eskimos under one administration. There also would be the inevitable duplication of services.

One strong government was more likely to provide strong leadership towards the North becoming a province.

Moving the bulk of Northern Affairs employees into the North might provide a strong psychological impetus to northern development. But it would reduce the ability of the government to attract men of the quality required because of the harsh living conditions.

The company administered its Arctic division in Winnipeg, the brief noted.

A solution might be to send the N.W.T. commissioner to the north along with those government services that would become a part of the provincial administration when that status was reached.

New Concept In Indian Education

A change in the concept of education for Indians in Ontario is needed with emphasis on practical skills for earning a living in the world of the white man, Father Raymond Durocher, OMI, said. "We need training courses for Indians, subsidized by the federal and provincial governments that would teach them to operate small businesses such as sawmills, roadside garages and tourist operations," said the Oblate priest who is quite familiar with the Indians of Manitoba and has seen the situation in Kenora where 400 Indians demonstrated recently to call attention to a list of grievances growing out of poverty and discrimination.

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In Toronto, where Indians were found to inhabit the worst of the slum housing, a two-year study of Indian family problems by the Canadian Indian Project recommends a training course in urban living for Indians before they leave the reserve, particularly for men in 30-to-40 year age group, and a special housing service for Indian families so that the family, "when it arrived would be less at the mercy of landlords . . . whose high-cost low-standard accommodations are often rented to newcomers to the city".

—C.C.C. Social Welfare Dept.

David Hanley Appointed

Social Action Director

Mr. David Hanley, director of the John Bosco Centre in Winnipeg, has been appointed the first layman to be diocesan director of Social Action in the archdiocese of Winnipeg.

His duties will begin early in August; his office will be located at the Chancery Building, 50 Stafford Street.

Mr. Hanley's task will be to initiate and co-ordinate the Catholic action programs in the archdiocese. He will have a policy-making advisory board composed of priests and laymen to assist him. Several Catholic societies, the Catholic Women's League, the Christian Family Movement, the Knights of Columbus have often expressed the desire for a co-ordinated program of Catholic social action in the archdiocese.

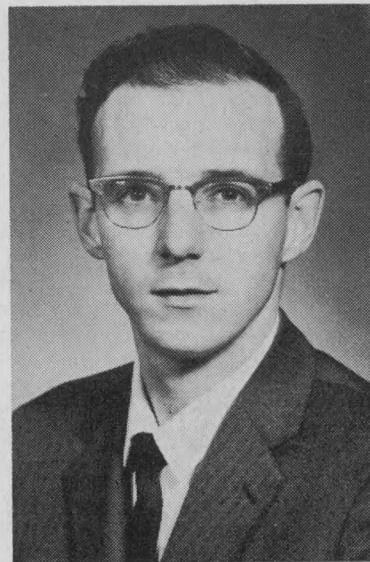
Directs Centre

Mr. Hanley, presently director of the St. John Bosco Indian-Metis Cultural Centre, will continue his social work among the Indian and Metis missions of the Oblate Province of Manitoba, including those in the archdiocese of Regina and the diocese of Fort William.

A graduate from St. F.X. University (B.Comm.) Mr. Hanley, 27, has diplomas from the Antigonish Coady Institute in Social Leadership and in Administration.

He was first at the service of the Oblate Missionaries, and the archdiocese of Winnipeg as assistant director of the recently created John Bosco Centre since August 1963; in the fall of 1965 he was director of the Centre.

Mr. Hanley and his wife Paddy are CFM Winnipeg Federation vice-president couple. David is active in the Cursillo Movement; he is chairman of the member-



DAVID HANLEY

ship committee of the River Heights K of C Council; he is a board member of the Indian-Metis Friendship Centre and a former director of the Red River Co-operative.

Integration Inevitable, Mixed Panel Agrees

Indian integration into white society is desirable and inevitable, a mixed-race panel agreed March 15 at the University of Victoria.

What they didn't agree on is how to bring it about.

The panel, sponsored by the Indian affairs committee of the campus Canadian Union of Students branch, debated education and urbanization problems of Indians.

PANEL MEMBERS

Members of the panel were Chief Philip Paul of the Tsartlip Indian band in Saanich; Agnes Harry, a Williams Lake Indian now a student nurse at Royal Jubilee Hospital; Father William Mudge, priest on the Tsartlip reserve; university student Kevin Morrison, chairman of the CUS Indian affairs committee; and Rory Vickers, an Indian student at Oak Bay High School.

Father Mudge spoke for the consensus when he said:

"I agree that integration is going to be a necessary and wonderful thing. But who is going to decide how?"

LIVE TODAY

He said he doesn't equate integration with obliteration of Indian culture.

"What the Indians are seeking to do is live in the 20th century," said Father Mudge. "This doesn't mean they have to become like the white man."

He agreed with others that education is the key to improving conditions for Indians, but spoke against compulsion.

NOT READY

Tsartlip Indians recently voted against closing their day school and integrating with white public schools

because they feel not all children are ready for the move, said Father Mudge.

Kevin Morrison said special schools and residential schools for Indians are "iniquitous," fostering segregation.

Rory Vickers agreed that "the public school is the best place for him (the Indian child)."

'MAY HAVE GAINED'

"I haven't lost any of my identity as an Indian," he said. "I may have gained some."

Miss Harry, attended a boarding school, defended them. She said that many Indians would get no education at all without boarding schools.

Chief Paul, calling for integration, noted that society in general is becoming more competitive.

"Unless we (Indians) meet its demands, we're going to fall further and further back," he said.